The Youngmans Guide in his Way to

HEAVEN:

OR,

A CABINET of Rich Jewels, left and Bequeathed to all Young Persons by the Reverend Mr. *John Shurock*, B. D.

Who dyed in the flower of his Age, lying but seven days on his Death bed; during which space of time, he wrought this Sermon: desiring it might be Preached at his Funeral, and published for the benefit of all persons both young and old. With his last Prayers.

Licensed and Entred according to Order.

Printed for *J. Conyers* at the *Black Raven* in Ho

2. Chron. 34. 2. *Whilst he was yet young, he began to seek after the God of* David *his Father.*

THis whole Chaper, with the next, is nothing but a recital of the Acts of good King *Josiah*: he was a holy and godly King as any we read of in the book of God; and this is a commendation of him; that he sought the Lord God betimes, he was good when almost all were bad & were turned to Idolatry: He in the twelfth year of his Reign began to purge *Judah* and *Jerusalem* from the high places and the Groves, the Carved Images, and Molten Images, and they brake down the Altar of *Baal* in his presence, ver. 3, 4. And when he had destroyed all the false Worship, he set up the worship of the true God, and repaired the house of the Lord. Great was his hatred to Idolatry, as you may read at large in the remaining part of the Chapter.

And as of all examples, the best ought to be followed and imitated, so I here present you with a most excellent pattern, and that is good King *Josiah*: *Whilst he was, yet young, he sought the Lord God.*

From which words we shall shew you, that it is the duty of young men and young women to seek the Lord

Reason, 1. Because youth is the fittest time. *Remember thy Creator in the days of thy Youth*, saith *Solomon*. *Eccles.* 12. 1. Not a few spare hours, as one well notes, but days, every day working; it must be in the days of thy youth before the evil day comes, that is, before age and sickness seise on thee, and thou be made unfit for so great a work.

The 2 *Reason* is, because youth is a chusing time. Oh when thou art a chusing a fit object for thy eye, or heart, oh then think upon God, and consider if he be not the best choice. I shall shew you those excellencies that are in God and Christ, that thou shouldest chuse him above all others.

1. Are you poor, he is rich; art thou naked, Christ hath white Raiment to cloath thee, art thou spiritually blind he hath an eye-salve to enlighten thee; art thou in great straits, he hath wisdom, to counsel thee; art thou unrighteous, unholy, he will give holiness and sanctification to thee; art thou an hungry, or thirsty, he will be the bread of life and feed thee, and wine to satisfie thy thirsty soul; art thou sick, he will be thy Physician; in a word he will be All, and in all to thee; thou shalt want nothing that is good for thee. Thus having chosen Christ to be thine, thou hast got

the pearl of great price, the richest jewel that that cannot be overvalu'd, therefore oh young men get Christ and make him your choice, and you have all that can be desired.

Secondly, young women let me intreat you to make the same choice that *Mary* did, *Lu.* 10. 42. But one thing is needful, *Mary* hath chosen the good part that shall not be taken from her she had chosen Christ, she had got a saving interest in Christ which is this one thing necessary.

Plutarch *writes of* Hannibal, *that when he could have taken the great City of* Rome *he would not; and when he would, he could not*; so many in their young years, when they might have mercy and grace, would not, and in their old age, when they would have Christ, pardon, peace and Heavon, they cannot.

Thirdly, it was the commendation of *Josiah*, that he served the Lord betimes. And *Timothy*, that he know the Scriptures from a Child. And *Obediah*, that he feared the Lord from his Youth 1 *Kings* 8. 12.

Again, *Remember thy Creator* presently, instantly for thou knowest not whether thou shalt ever attain to age, thou know'st not what a day may bring forth, therefore remember to know him to love him, to desire, delight, to depend upon him, & to get an interest in him, and to live into him, remembring to walk with him. First remember the Father, to know him, and to be

in

inwardly acquainted with him. Secondly remember the Son, to believe and trust in him, to imbrace him, and give up thy self wholly unto him Remember the holy Spirit, so as to hear and obey his Voice, and feel his Presence, and to experience his Influence, and thus thou oughtest to remember thy Creator.

Saith *Seneca*, *though Death be before the old Man's face, yet he may be as near the young Man's back.* Man's life is but a shadow that soon passeth away: and St. *Austin* doubteth which to call it. *A dying life, or living death:* Alas how many youngmen, when God calls for the Primrose of their youth and vigor, put him off with the trembling joynts of *Old age*. Never had youth better opprotunities of being good than now, in these golden Sun-shining days of the Gospel, wherein God and Christ and the holy Spirit, are offer'd in the Gospel to sinners, nay, the greatest of sinners, that will come in and submit to the Scepter of Christ, and be saved; Oh young man, nay all persons, remember in this thy day, the things that belong to thy peace before they be hid from thy eyes and thou go hence, & be no more seen. Remember that God will not always strive with thee, *Gen.* 6. by his holy spirit; God gives every man and woman a day of grace, and if thou improve not that thou maiest be undone for ever, therefore consider Reader seriously on these things,

Oh consider young Men, young Women, all persons in general, that this is the acceptable time, this is thy day of grace, even this day that is before thee, now or never.

The Ancients (saith Erasmus*) paint Time with an hairy forehead, but bald behind, to signifie that whilst a man hath opportunity before him he may lay hold of it, but if he suffer it to slip away, he cannot pull it back again.*

4. Consider of this young men & young women, you are equally concern'd. Now in the flower of your days, remember your Creator and having begun well, continue in well doing, knowing your Labour shall not be vain in the Lord; pray and pray earnestly to him for grace and his holy spirit to mortifie your corrupt lusts and affections; you have a great many enemies, the Flesh, the World and the Devil, and against these must thou be always striving and keeping a strict watch, or thou wilt be overcome.

I shall endeavour to set before thee some of those sins that daily attend youth, and the first is *Pride*, and it is a reigning sin in youngmen & young women at this day: I think never more than now. First, *Pride of heart*, Secondly *Pride of Apparel*. Oh, 'tis rare (saith one) to see young men humble and watchful, and to see an old man contented and cheerful. Saint *Bernard* saith; *That Pride is the Rich Mans Cousin, but Experience speaks it to be the young Mans and young Womens Cousin.*

God

God had three Sons, (saith one) *Lucifer*, *Adam*, and *Christ*; the first aspired to be like God in Power, and was thrown from Heaven. The second like him in knowledge, and was drove out of *Eden* when young. And the third was like God in Goodness, Mercy and Humility, and by so doing, obtained an everlasting inheritance. Remember this, young men, yes to be be humble, and keep humble, for the humble God will teach: Pride is a great evil, and reigneth more in young men than ever. Consider and leave it, least God leave you, and that for ever. What evils did *Belshazzar*, *Haman* and *Herods* Pride bring them to. Young Women, let me intreat you in the bowels of love and out of compassion to your immortal souls, that our Saviour so dearly bought with his most precious blood, to leave off those patchings and paintings, which are the Devils badges. O how like Monsters do too many Women in our times make themselves, in their false Hair, as Towers and Bulls, (as they call them) and other ridiculous Fashions, and gaudy Lascivious Attire, not becoming Women professing Godliness, 1. *Tim.* 2. 7. 8. saith St. *Paul*.

Likewise, also the Women that they adorn themselves in modest Apparel with shamefacedness and sobriety, not with broidered

hair, or Gold, or Pearls, or costly Array. So how contrary to this Rule do the Women of our times walk? Read the 16. of *Ezek.* throughout, and *Deut.* 22. *ver.* 5. to the end of the Chapter. And *Isaiah* 3. 6. to the end. The sum of Counsel to young Men and Women is this, *To cloath your selves with the Silk of Purity, and with the Satin of Sanctity, and with the Purple of Modesty, so shall you have God for your Suretie.*

The second sin of youth is, *unlawful Pleasures*; hear what *Solomon* the wisest of Men saith, *Rejoyce, O young Man, in thy youth; and let thy heart cheer thee in the days of thy Youth, and walk in the way of thy heart, and in the sight of thine Eyes, but remember for all these things God will bring thee to Judgment.*

Solomon doth not comply with Youth, to encourage them to sin; but by this way confutes them of their folly; as much as to say, Thou mayest if thou wilt take thy pleasure and ease, and satisfie thy vain appetite, with all manner of pleasures that this world will afford, but remember that bitterness will attend thy pleasures, God will bring to light thy deeds of Darkness; those sins that thou hast committed in secret, shall be brought to light, and bring thee to Judgment, where thou must give an account of every idle word, and wicked

action,

action, and then what will these pleasures profit thee, by the committing of which thou losest Heaven and Happiness, and thy immortal Soul? I have read of a young Man that was very much given to pleasure, he standing by St. *Ambrose*, and seeing his most excellent Death, turn'd to the other young men by him, and said *Oh that I might live with you and dye with him!* Again, there is a Curse of insatiableness in the Creature, *Eccles.* 1. 8. *The Eye is not satisfied with seeing, nor the Ear with hearing.* Pleasure (saith one) is a beautiful Harlot, sitting in her Charriot, whose Wheels are Pride and Gluttony, Lust and Idleness: the two Horses are Prosperity and Abundance: the two Drivers Idleness and Security: her Attendants are Grief, Guilt and too late Repentance, Death and Ruin. Many strong men have been destroyed by her, but never any received full satisfaction and content in her: Therefore, O young Men, avoid this Harlot, come not near her door. St. *Augustine* before his Conversion, could not tell how to live without those Pleasure, which he much delighted in, but when his nature was changed, and his heart graciously turn'd to God: *Oh how sweet is it* (saith he) *to be without those former sweet Pleasures.* A truly enlightned soul that hath tasted of the pleasures that are in the enjoyment of Christ, Oh how bitter are all other pleasures to him!

The

The third sin of Youth is rashness, *They (saith Aristotle) know little and fear less.* Saint Paul exhorts young men to be sober minded and discreet; how many young men have had large Estates, and by their Folly, Rashness, and Extravagancy, have brought themselves; to Poverty. Rashness unmans a man, and will put him upon things below manhood. Should I discover the many evils that attend Rashness which usually Reigns in Youth. I should exceed my bounds, but let this suffice, and let all young men decline, and wholly forsake it.

The fourth sin attending Youth is, mocking and Scoffing at Religion, and those that are better than themselves. *Job.* 30 3, 4. *But now* saith he, *they that are younger than I have me in derision.* Doth not this age abound with too many Scoffers at Religion, I leave any indifferent party to judge? The *Athenians* scoffing at *Silasis* Wife, had like to cause the destruction of their City, her Husband was so incensed against them. I am afraid that our Atheism and scoffing at Religion and good men, have ruined our City. *Felix* for one malicious scoff, did nothing day and night but vomit blood, till his unhappy soul was separated from his wretched body.

The fifth Sin attending Youth is Lust and Wantonness which caused St. *Paul* to admonish *Timothy,*

Timothy, to flee worldly Lust, notwithstanding *Timothy* was a chast Youth: but St. *Paul* admonisheth him, knowing the temptations that attend Youth: much more need have we to warn the Youth of our days to flee those youthful Lust that so unman them, and make them so like to the beasts that perish: Oh how do too many in this Nation, in this City, in these Suburbs, instead of going to hear a Sermon on the Lords day walk in the Fields, or lie in an Alehouse or Tavern: nay I am afraid some, too many, go to the cursed Harlots houses, and there spend their time, but surely destruction will certainly attend such practices. The poor youngman that murthered his fellow servant, *Thomas Savage* by name, confessed that the sin of Whoredom and Sabbath breaking brought him to the Gallows. Young man take heed by this sad example now in time, lest God make thee the next, for great and grievous is this sin in the eyes of God, and he will severely punish it upon all such as follow it, as we see daily he hath done on several Persons.

Sixthly, another grievous sin too much practised by youth, is swearing, how too common mon is it, in many places in City and Country, by men, women and children, notwithstanding the foulness, vileness, and wickedness of this sin, and so offensive to Almighty God.

Confi-

Consider of it, before it be too late, for t
dost thou know; O thou filthy Swearer
Blasphemer of Gods name, in thy cursed
filthy Oaths, wishing God to damn thee
he may take thee at thy word, and send
to Hell, there to abide to Eternity, *Matth.*
34. *Out of the abundance of the heart the*
speaketh. So then if thy words are profa
thy heart is polluted: if it were a pure F
tain, it would not bring forth such bitter stre
of filthiness; if thou did bless God in thy h
thou wouldst not blaspheme with thy tong
James 3. 10. Oaths are nothing but Badg
a vile and wicked person, even such as are
of Ale-houses, Taverns, and filthy Prison
unseemly evil in the most notorious Villains
High-way-men, much more in any that p
tend the least spark of Grace: Remember
God will not hold him guiltless that taketh
name in vain, *Ex.* 20. He that maketh no
science of small Oaths, will not stick at g
Ones. But some may object and say, I h
been so accustomed to Swear that I can
leave it; know this, that if thou canst not al
thy custom by Repentence, God can and
alter it by punishment, and therefore let
Men, Women and Children, leave this fo
they tender the salvation of their immo
Souls, and rebuke it boldly in all Persons gui
of it.

Sa

Saith St. *Chryſoſtom*, *Youth is hard to be ruled, apt to be drawn away; apt to be deceived, and ſtands in need of very violent Reins.* Saith Cornelius, A Lapide, *The Ancients did uſe to paint Youth like a young man naked, with a veil over his face, his right hand bound behind him, and his left hand looſe, and Time behind him pulling off the head out of his Veil every day intimating, that young men are void of Knowledge, and blind, and apt to do good ready to do evil, till time by little and little makes them wiſer.* Conſider of this O young man; that the leaſt Dram of Pleaſure brings thee abundance of grief, and though thy paths ſeem to be ſtrewed with Roſe Buds of Delight and Pleaſure, yet bitterneſs will be the end. There are many other ſins that attend Youth, Ignorance, Falſhood, Impatiency under reproof, a trifling Spirit, Prodigality, Drunkenneſs, and taking Gods name in vain, which now I would intreat thee, O young man, to avoid, as thou tendereſt the good of thy immortal ſoul, and as thou expecteſt Heaven and Happineſs for ever, leave and loath theſe Sins, as thou wouldeſt a Toad or Serpent. I ſhall refer thee for thy further ſatisfaction to an excellent ſheet intituled, *A timely Warning to Drunkards, Swearers and blaſphemers of Gods holy Name, and other evil Livers.*

Again, I ſhall ſpeak a few words to Young men,

men. 1. As a Child under tuition of thy pa
2. As a Prentice under tuition of a Mas
As a child in the first place, be diligent to
God, hear the word preached, read the S
tures diligently and other good Books, be
to pray to God morning and evening, acc
ing to the example of holy *David*, if thou
not pray, buy a Book of Godly prayers till
shall enable thee to pray without a Book.
sure to reverence, respect and honour thy
rents with all dutifulness and gentle behavi
as a Child of God ought to do.

I shall not be large in this, but refer thee
an excellent sheet named, Mr. *Baxters direc
for Family Duties, containing the duty of pa
to children, children to parents, Masters to
vants, and servants to masters.*

Secondly, a word to thee as an Apprentice
Servant: First, be faithful and honest in
calling that God hath called thee to, gi
respect to thy master and mistress, obey th
in all their lawful commands, hear the ad
of S. *Paul, Servants be obedient to your maste
in singleness of heart, Eph, 6,* avoiding all
fering and making away thy masters go
read the pattern of a good servant in th
Joseph, Gen. 30. he was so just, that his ma
committed all his goods into his possession,
he missed nothing; afterward God raised
up to be the second person in the Kingdom

I have

I have read of an Italian Poet who brings in a proper Young man, Rich and Potent, thus discoursing with Death in the habit of a Mower, with a Sythe in his hand cutting down the life of Man, (*for all flesh is grass*) Isa. 40. *and wilt thou not spare any Person*, saith the young man. *I spare none*, saith Death; *Man's life is but a Day, a short day, a Winters day*; *oftentimes the Sun goes down upon a Man before it be well up*; *your day is short, and your work is great and your Journey is long, and therefore you should rise early, and set forwards towards Heaven betimes, as that Man doth that hath a long Journey to go on a Winters day*; every days experience tells us that a young Mans Life is as much a vapour as the Old, and as much uncertain.

Again, young Men and young Women, if you would be really good, in the next place make sure of your Conversion, for without Conversion there is no salvation: *Except you be born again, you cannot enter into the Kingdom of Heaven*, Joh. 3.3

St. *Austins* Conversion was on this wise, He heard a voice from Heaven, saying, *take up and Read*, and in opening the New Testament he fell upon the place of *Romans* 13. 13. 14. *Let us walk honestly as in the day, not in Drunkenness, not in Chambering and Wantonness, not in Strife and Envy, but put on the Lord Jesus*,

and

and make no provision for the flesh, to obey the Lusts thereof. The Scripture so wro[ught] upon him, as it was the means of his conver[sion]. St. *Cyprian* was converted by reading the [3] Chapter of *Jonah*. *Junius* was converted [by] reading the first chapt. of *John* the Evange[list].

I have read of *Paphnutius*, that he conver[ted] two Famous Strumpets, *Thais* and *Ephr*[em] with this Scripture Argument: *That God* [sees] *all things in the dark when the doors are shut, windows shut and the Curtains drawn.*

I have read of a poor Man that perswade[d] young Scholar from reading Poetry, and fall upon reading the Scriptures, which he [did] and before he had read out *Genesis* it pleas[ed] God to work a change in his heart, and [brought] him to the Lord, in the 20*th* year of his Age.

Many more Examples might be produ[ced] to excite young Persons to the Study of [the] Scriptures, thou dost not know but it may [have] the same influence on thy hard heart to so[ften] it and thy proud spirits to humble them, [and] your sinful natures to change them, and [thou] may by the operation of the spirit, be conv[erted] and saved by them.

Again further consider O all young perso[ns] if in the spring and morning of your days [you] do not bring forth fruits to God, it is [very] much if you do ever, for death-bed Rep[en]tance is rarely true; *for those that stop [their] ears to Gods early calls, he will shut his ears* [at] *the*

his last Prayer. It is a great honour to be found when he is old, that he can date his conversion from the morning of his youth. It was a singular honour that he died in a good old age. So Paul's, that he was aged in years and grace. And St. John had those Divine revelations when he was aged in years and grace. I say this, God doth make large discoveries of himself to aged Christians. Polycarpus could say when he was

Many years have I served my Master Christ, and he hath never done me any hurt, how then can I blaspheme my King that hath saved me?

By this you may see as in a glass, plainly the honour of being an old disciple of Christ.

2. I exhort you young Men and young Women in the words of that ancient and faithful servant of Jesus Christ, I mean Austin, he

If you love your precious souls, and would escape Hell and come to Heaven, and if you would live happy in life, and blessed in death, and glorious at the day of Judgment, then don't spend one more of your precious time in drinking and drabbing, in Gaming and Sporting, do not trifle away your time, don't waste your time, don't throw away your time, don't murder your time, but improve your time, for Time is a Talent that God will require an account of.

Again, consider in the next place, O ye young Men and Women, how near you are to the ocean of eternity, there is but a step you step, nay, as you draw, nor moment of time you live,

but hath an influence on Eternity. O the g
Sands will be quickly run out! Oh wha
thing is your life, but a ſpan, a dream, a
a ſhadow, a poſt, ſwifter than a poſt, Je
Remember that you are all going to your long
to the houſe of Eternity; yet man doth no
ſeem how his precious time doth fly from
as the ſhadow on a Dial paſſeth on, from
hour to another, though its ſpeedy mo
not diſcern'd, ſo man paſſeth from infa
childhood, and from childhood to youth
from youth to middle age, and ſo to old
and to the grave; and how few are there
take notice of it? yea in a moment we fa
down into the grave and come up no
How theſe Meditations much trouble a
King, that having took a view of his vaſt
wept to think that within an hundred
not one of them would be left alive.

Oh young men, tremble to conſider th
are on the very brink of Death and Et
upon the borders of Heaven, or the mo
Hell, and as ſoon as death hath ſhut your
you ſhall ſee and know what you ſhall b
ever; for you are almoſt within the di
noiſe of the Milſtone of Gods wrath, a rattling of fiery Chains of the prisoners o
Oh dolorous out-cries and roarings of t
ned in Hell! crying out, One and all, O
evil and grievous evil and bitter is the
3rd B pre

we would not believe till we came to this sad
sad place of torment: There you may hear those
fied tormented sinners, crying out in the re-
anguish of their spirits, *Oh when the Lord of*
ry was at the door knocking, we would not let
m, and now is Hells Mouth shut upon us for
e. There the filthy Swearer, Lyer and
sphemer of Gods holy Name, that did tear
rend the Name of their Creator, and
ear by the blood of their Redeemer, are
e with scorching tongues to bewail, that
y should take the Name of God in vain.
ere the impudent and swinish Drunkard, that
too often with his pleasant Cups, and spark-
Wine, and cursing Companions, here in
Agony of his soul does wish that he had been
er and temperate; *so that he might not have*
d the bitter wine of Gods wrath, the dregs of
h he is made to drink for ever, Psalm. 75. &c.
ere the filthy Adulterers and cursed Harlots,
ning in their Hellish lust, crying out, Oh
we had been chast, sober and modest, and
t our eyes had been blind, and never had
own the face of man or woman, so we had
ped the vengeance of eternal fire. There
shall hear the vile Atheist wishing that he believed the Miniſters of Chriſt; but alas,
it is too late. And likewiſe the World-
choaked with Silver and Gold: There
cowardly back-ſlider in heart ſhall wiſh,

that he had never known the way of God, that he had been faithful unto death.

But you that are the Servants of God, mourners in Sion, *Lift up your heads, for your redemption draws nigh; and know that you are within the hearing of the Heavenly Songs, Ecstasies, Triumphs and Hallelujahs of the Saints and glorious Angels in your Fathers house, where the fulness of Joy and Pleasure for evermore,* Psal. 16. 11.

St. *Jerom* used to say, *That whether he eat or drink, I hear the voice sound in my ear, Arise ye dead and come to Judgment.*

To conclude, Oh let the thoughts of this to come be much upon your spirits; every night when thou goest to bed, and every morning have some serious thoughts of Death and Eternity, let it be by the Pen of a Diamond written on your hearts. Death, that grim Porter, will open the Gates of Glory to every Believer, and let them into their Fathers house. Whoso then is wise will observe these things, he shall see the salvation of the Lord.

Stars are poor books, and oftentimes do miss,
The book of Stars lights to eternal bliss.

[illegible] insert some Forms of Prayer for the benefit of such young Persons as shall stand in need of them.

A Morning Prayer for Youth.

Eternal, most Great, most Gracious, and ever Blessed Lord God, thou art a great God, greatly to be feared and reverenced of all [illegible] draw nigh unto thee; thou art a Spirit, and [illegible] wilt be worshipped in Spirit and in Truth, [illegible] such worshippers wilt thou be found, that [illegible] thee: we beseech thee to pour down upon us [illegible] the spirits of Supplication and Prayer, so [illegible] seek thee aright, and offer up an acceptable [illegible], in and through the merits of our Blessed [illegible] and Redeemer Jesus Christ, and through [illegible] assistance of thy holy Spirit of truth, and let thy [illegible] word be a Lanthorn to my feet, and a light [illegible] my paths, to lead me in the wayes of Truth [illegible] holiness, that I may obtain everlasting Happ[illegible], through the merits of my Blessed Saviour [illegible] Redeemer Christ Jesus. O Lord pardon my many [illegible] sins and transgressions wherewith I have transg[illegible] against thee, in thought, word and deed, [illegible] especially the sins and frailty of my youth. O Lord, [illegible] have been many and great, and by reason [illegible] of, I have merited thy wrath and Eternal [illegible] damnation: But O Lord in the midst of [illegible] remember mercy; spare me, spare me, O Lord [illegible], for thy loving kindness sake in Christ Jesus,

who,

who hath satisfied thy Justice, and is ever [illegible] intercession for me at the Throne of Grace, and [illegible] I desire to bless and praise thy Name, O Lord [illegible] for thy mercies and loving kindness to me a[illegible] mankind, that thou hast preserved and kept [illegible] my sleep from all manner of danger that might [illegible] befal me, and that thou hast brought me [illegible] the beginning of this day, and I bless thy holy [illegible] for all the mercies that I have received from [illegible] to time from thee, before to give me [illegible] to walk thankfully beseeching thee, and to live [illegible] praise all the days of my life, I beseech thee [illegible] my young and tender years with the gifts and [illegible] ces of thy holy Spirit, and to amend my life ac[illegible] ing to thy holy word, and to pass the time of my [illegible] here in thy fear that I may die in thy favour. [illegible] seech thee, O my God, to bless my Parents and K[illegible] and all my Relations, and teach me to walk [illegible] fully before them, as becomes a Child of God, [illegible] ving thy fear before mine eyes and thy Spirit dwe[illegible] my heart, that I may always do those things [illegible] are well pleasing in thy sight, O Lord my Stre[illegible] and Redeemer, & make me thy true and faithful [illegible] vant; teach me to love and serve thee O my Bl[illegible] Saviour and Redeemer, all the days of my life, t[illegible] I may live in thy fear, and at last die in thy fav[illegible] Grant me these poor Petitions, O Lord, for the [illegible] of my Blessed Saviour and Redeemer, Jesus Ch[illegible] to whom be Honour, Praise and Glory, now and [illegible] evermore. Amen.

The

The Maids Prayer.

Lord, let thy Handmaid, I pray thee, speak
in thine Audience, and hearken unto her
when she calleth upon thee. O despise not her low
estate, when she offereth up her Supplications unto
thee, but bow down thine Ears to the hearty de-
sires of thy poor Servant, teach me to ask aright
such things as are requisite for me both for Soul
and Body; and though thou hast ordained Women
to be the weaker Vessels, both in labours of the Body
and endeavours of the mind; yet so strengthen me,
my Lord that I may perform that labour unto which
I am called, with easiness and comfort; Oh
lighten my Soul with thy Divine inspiration, that
I may do those things that are well pleasing in thy
sight; let me keep my Reputation honest in the eyes
of the world, knowing that a good Name is bet-
ter then precious Oyntment; especially in thy sight
let me be pure, honest and undefiled in this World,
that I not be ashamed in the great day of my ac-
count; give me chast and religious thoughts, let
not the wanton pleasures of the flesh drown in me the
heavenly treasures of thy spirit; Defend me from
the Satan, and the Poyson of evil Tongues; make
me faithful, wise, wary, trusty and just in those
things committed to my charge by my Master and
Mistress, Father and Mother: Grant me health
of body, quietness of mind, gentleness towards eve-

ry body, put out of my heart all Pride, Hatred, and all uncharitableness; give me rit of contentment in all conditions, though I wealth and dowry as others have in this wo Through thee will give me the true Riches. G Grace that I may love, serve honour and o in Holiness and Righteousness all my dayes, may enjoy thee for ever in the World to come. these my Petitions for the sake of Jesus Ch Saviour and Redeemer. Amen.

The Dying Mans last Prayer.

O Lord God, who art the Health of all M ving, and the everlasting Life of tho die in thy Faith; I poor Creature submit to thy will. I humbly beseech thee, O Lord, to gi grace, that I may now willingly lay down the Body in hope of the Resurrection which in manner shall be restored again. O most m Saviour, that when Death hath shut up the of my Body, my Soul may be received up into Lord Jesus Receive my Spirit, and take me t mercy. Amen.

Whereas certain incroaching dishonest sons have counterfeited this Book, the book is only to be had of *J. Conyers* at the of the *Harpen* over against *Ely-House* in *Ho*

FINIS.